

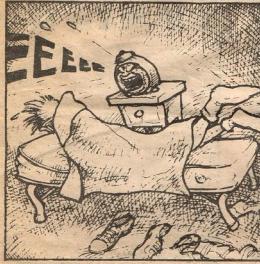
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ies in the Haight-Ashbury

ended and utopian. I am not so messianically inclined—or so dedicated—as I think that practice is. But I revolutionize.

Poll



An Anti-Authoritarian Product #2, Spring 1962. No Purchase Required.

The Taming of Feminism

On the way to International Women's Day in Gold Coast, Pa., I found myself feeling rather bad, because considering myself a feminist, I feel alienated from other women who struggle against sexism and domination by men. At the same time, I feel alienated from many of these same women because they seem to have given up their struggle over the years. Watching the scene brought thoughts of anti-nuke, anti-draft or any other typical rally. A large group of people, mostly famous people (leaders of the women's movement) tell us what we should do to liberate ourselves. All the speeches deal with the fact that we must go to work, join the workforce and demand our same right to be exploited as men have. Even Willie Brown told us to "dig deep into our pockets and wave our money into the air".

Women were told that they were going to show the rest of the country "we mean business". And in fact, he went on to say that we'll keep giving them our money until we have enough to buy our idea to buy our freedom. What a contradiction! The cry of "ERA" was made the slogan of the day and the National Organization for Women (NOW) is the group we all must join to force power.

Behind the spectators were all the groups who could in some way connect themselves to women's movement. Literature was plentiful, giving this a sort of academic atmosphere. There were also the platform they had for obtaining their ideas. More than just literature, all the groups selling things. But just as shirts, hats, bags, etc. were being sold to me as I walked through it. Women's liberation has become quite a profitable business.

Behind the spectators were all the groups who could in some way connect themselves to women's movement. Literature was plentiful, giving this a sort of academic atmosphere. There were also the platform they had for obtaining their ideas. More than just literature, all the groups selling things. But just as shirts, hats, bags, etc. were being sold to me as I walked through it. Women's liberation has become quite a profitable business.



And then I ran across a table set up to recruit women to "join the force behind the sur—the police force". The absurdity of it made me speechless. The idea of having more women cops as part of the answer to the end of domination by men (so that we could be dominated by women) was beyond me. They had set up their table (as well as others) and burn them smash the ground.

Sunday, I went down to the Women's Building to see what was going on there. I had written a letter expressing similar feelings to this article and during the break I began handing it out to people. I was quickly stopped by a woman who responded with some such a no-word, they revert to a sexist word) and was told that I couldn't hand out leaflets. I protested, and she brought over the director who represented the same group. She told me that they were going to keep me from letting my views be known. These same women who complain that only in a "woman's space" without domination by men can they express themselves, not allow me to express myself. What a contradiction! The director told me was that I hadn't been a part of an organization who helped sponsor the event. So out the door I walked to challenge her authority and not allow her to dominate me.

The women's movement today has lost any semblance of anti-authoritarianism had 15 years ago. As a result of sexist practices within the not so far away 60's, women were very rebellious and many opted for less hierarchical forms of organization. The idea was to end domination by men, but also women. They were to be equal. This was the pitfall of the pitfall of working within it to obtain a different society. But nowadays, many groups jump right into the bureaucracy in an effort to gain power. Be it in the traditional sense of power or in the alternative "woman's culture", little is being done to confront domination. In fact, once many women find themselves in a confrontation with men they are too afraid to stand up or go after a portion of more money and power.

Women already in the corporate business world, acting as managers, executives, etc. are constantly complaining of how difficult it is for them to climb the ladder. They are constantly being told what to do, how to deal with the sexist boss (and still get ahead), how to manage your money (for those who have a lot of it), how to make more money (make sure you care about them), and generally how to survive in an alienated, sexist, racist world if power and prestige are what you want.

Remember poor Mary Cunningham-kicked out of Benix Corp. for allegedly sleeping with her boss and thus moving up the corporate ladder too quickly. After much publicity in the press, which brought anger from "Feminists" all over the country who cried, "DAMNATION TO BENIX AND VICTOR FRIES!" What is she doing there? Campaigning for all the thousands of women workers who don't even have a say in the company (which is probably the case in most companies, it matters anyway). She's a corporate executive, and like all corporate execs, her job is to increase profits for the company and to ensure the exploitation of the workforce.



For those women who are more "democratically" minded and think that electing politicians will bring liberation to women, I can only point out the folly of that. People like Judith Chauchi and Margaret Thatcher have never worked for women's rights. In fact, as they have become leaders of governments, they have worked to destroy them. They impose austerity programs onto their inflation-ridden countries until supposedly the economy is able to pick itself up again. This translates into more people getting less and less so that business takes more and more.

Continued on p. 10

ink



A meeting of the police department go to talk about protection from the cops.

A lot of people automatically assume if harassed by the police, it's because they are wrong, but police harassment can be wrong, too, and what the harasser does with it at the time. I just have to worry about muggers or rapists, but not about the cops. They have to worry about the cops. They

have to worry about the cops. They
try with anything, even murder, because
the law on their side. Few cops are going
to stand up to them. Another for harrassing somebody?
We do get arrested and have to go to
court costs, public funds at their disposal.
We have as many lawyers and investigators as

witnesses for police harrassment is also . If the arrest occurs in a bar, there is no in its owners, because in order to run a bar, must cooperate with the police to avoid assment. Who are the cops protecting? ecting rich people and their money.

auto-
tizer



uary, 1979, 2 women were attacked by the
aco Police as they were leaving Amelia's, a
ar in the Mission District of San Francisco.
a large crowd of witnesses, Sue Davis and
son were verbally and physically abused by
ers. They were arrested without being told
against them and were taken to the Mis-
ion Police Station. They
continued. They

Station, where the abuse continued. Then, in the Hall of Justice, we were strip-searched and continually incarcerated without hearing of any charges against us. We were strip-searched repeatedly in the police officers' hands. When we were released the next day we were told of against them: failure to identify themselves as drunkards, etc. They had to pay their own legal fees. After they were released they had to seek medical attention because of the damage done to them and the beatings they received. Women jailers were really bad. They beat us like it was really horrible, beat us, the gay recruitment process. We were strip-searched and then processed from a loafier by Lesbians Against Police in which there was a statement by Sue and Louise that they were going to sue the police against the Police Dept. You can see through their defense fund at 1550 25th Street, San Francisco, CA 94122.

last issue of Work and Pay we described harassment in the Question Mark bar in Ashbury where 7 people were subjected to assault by the cops. At least one of the lived had a record of assault. All charges were dropped right before the lawyers were to the cops involved to pull their records.

Thursday, April 16, it happened again at the Mark. A man and woman cop team broke bar, shined flashlights in people's eyes, harm them for no reasons, and ended up assaulting

ew people. In the end, 5 people were arrested. A few days later more people were beat up for old fencing down Haight St. One man got a mild concussion for telling a cop not to call the women present a "cunt." There are many old stories of police harrassment.

Officers Michael Gannon and Dennis McLe-
ately bragged to the S.F. Examiner (2-11-81) that
their answer is a community involvement anti-
program. Their translation of this "program" is
to break up, harass, and arrest everyone who they
feel looks like a member of the Black Panthers.

There will be an anti-coup rally at Buena Vista Park,

anarchist Picnic
Sunday, May 24th

We'd like to thank everyone who's given us encouragement in finishing this issue. Also, those who have donated money to help pay for it. The Italian Anarchists held a cena and collected \$50. Tom and Iain held a potluck dinner and collected more funds.

Jasin held a potluck dinner and collected more funds for Work & Pay. And, at the last anarchist picnic, \$46 more was collected.

We would like to be able to always distribute the paper free, so any donations help tremendously. Thanks again.

Staff and Contributors to this issue:
David D., John J., Dee Zyre, Tryon, Suzy, Pam,
Jack Straw, Terry, Howard the Duck, Brian,
Chris Wink, Bill Dollar, Laura Norder, Lynn,
Maxine Holz, Nikos, David, Tom, Steve, Lester,
Douglas Dinsdale, Louis Michaelson, Sue Wage,
Dorcas and Carl

Other contributors in the 1st issue of Work and Pay not mentioned were V. Ramos and Jay Kinney.

U.S. DEPARTMENT OF ALIENATION

SURVIVAL COUPON



Do you experience a sort of numbness or inability to feel things strongly, either because the capacity to feel them has been lost or the defenses against it are hypertrophied?

But one does not have to be a hostage in Iran to experience Survival Syndrome.

on syndromes or even complete losses of certain functions affect you?

but who is walking time bomb, seemingly quite normal, experiencing what common thought of as being crazy" or "having a nervous breakdown?"

experience this numbing destruction? We are here, at work, in school, at home and in the temples. Some of us have the national temperament. We shall explode upon walking bombs. The question is, how shall we explode—upon ourselves and friends or upon those most deserving wardens of the prison here at home?

1% Free: Myths and Realities in the Haight-Ashbury

It all begins on the street, Haight Street, in its frequent splendor and obvious misery. As I walk along, I encounter people standing on a corner, chattering, or sitting and holding the hand of a friend, a straight-line flow of "traffic." Children run down the street engaged in a mysterious game whose rules they alone know. Passers-by stop at great each other, embrace, or wave. The world is a happy world. At such times, the street becomes a center for socializing in the fullest, most human sense of the word: a place that brings the diverse histories of the city together.

Then, I see the other, renovated storefronts going up, the many FOR SALE signs on various houses, the assured but thin signage and sell tickets to a fake dreamscape. In the hours between, the people who abandoned their hopes long ago, the drivers with badminton stakes cruising up and down in search of attractive women to hassle, the sodden hostility of those who have lost their way, and each "self and God against all," and, of course, I see the complete, unadulterated businessness who drink our wine. Amidst all this, I also see the world's first hotel for whom this stage-set is being erected, and am reminded of the English aristocracy who allied their horndown to the Bohemian style on a Sunday afternoon, just to gaze at the inmates.

The street is where it all begins—but let us make sure that it doesn't end here as well.

The part of San Francisco known as the "Haight-Ashbury" resembles a palimpsest, a manuscript on which traces of earlier, previously effaced writings can be deciphered, some like a wall covered in graffiti. And just as the faded characters on a palimpsest retain more importance for the specialist than the more recent texts, so too is the Haight-Ashbury community, as seen by the masses given to that past, the notion that the Haight constitutes a "community."

In this as in any urban area, it is to be expected that there will be a desire to use the term "community" to conceal the real divisions and conflicts that exist and to promote their own interests in maintaining the facade on which they pretend to live. It is then that so many opponents of this phony neighborhood unity are so quick to invoke a mythical community in support of their position? The reason is that a majority of people living in or near the heart of a Haight community, with its origins in the hippie movement of the mid-60's, is enough and powerful enough to exert an almost mystical attraction



even on those who did not live through that period.

Memories of dreams deferred hang uneasily over the Haight, and it is tempting to believe that their promise can only be fulfilled by restoring the past. But perhaps the scene has changed over the years. But while it is preferable that there be some sense of history here than none at all, memories can play a role here that is not always beneficial. Lured by the radical meaning of community as present in direct opposition to the present pseudo-community in the Haight, little if anything will change for the better. This is not a matter of semantics, but of confronting reality.

With this in mind, it would be reasonable to ask what kind of people are part of this so-called community. Single men, families facing eviction, store employees, "responsive" merchants, gay people who are broken with the trappings of middle-class, mainstream, and conformist culture; their diverse interests supposedly coalesce into a shared communal sentiment. But it could as easily be said (and more accurately) that the diverse individuals involved are more preoccupied than those on one side or the other. On the other, Gay men get beaten up and everybody else is assumed to be gay. Those who are no more or less psychologically and economically oppressed than their victims. Furthermore, the people on the side who are leeches, fat and simple, who take much of a king's ransom off as the storeowners who call for more police protection of their precious merchandise and display windows.

Significantly, the various partisans of the commun-

ity have made very little effort to consider the needs and concerns of the people who live in the Haight but who spend most of their time in a downtown job working for some corporation or other. These workers are either panhandled or asked for "support" by the sellers of "spiritual" goods. They are not perceived only in terms of their status as neighborhood residents, but at no time are their working lives seen as relevant to the Haight.

Why this should be the case is unclear; perhaps it is a holdover from the days when people with "straight" jobs were regarded with arrogant contempt by the ultra-leftists of the period. Whatever the reason, whatever the reason, it is easy to sympathize with those who see the Haight merely as a place to sleep and spend their money.

The dangers of confusing smug provincialism with

a sense of community are shown in the practice of the "new Diggers" in the Haight. To judge from their printed material, it appears that they have learned nothing from the past ten years. When confronted with the deteriorating conditions of life in this area, they can only invoke the "love Haight" line and similar bubble-gum sentiments. Ironically, this is all reminiscent of precisely the kind of cosmic drive that the original Diggers launched so prematurely in the days of the Summer of Love, right down to the infamous take-a-cop-to-dinner approach. Without the subversive edge that gave meaning to the Digger idea of "Free," even such necessary and positive actions as food distribution and day care seem to live longer than the kind of charity at St. Anselm's Dining Hall dishes out. Perhaps these latter-day "Diggers" should

be more like the ones, even when they have thorns, that the old Diggers were. And the next time they hear the left dead march of the revolutionaries from the Haight marching down the street, they might also want to remember the (bad-vibes) statement of Gerard Winstanley, the original Digger: "But I did not enrage thee, for thou art not to be enraged. I am angry with thee."

At least the present-day "Diggers" have acknowledged the accomplishments of their predecessors in the Haight—too bad that they have adopted such a heritagist approach to the neighborhood populism. What distinguished the Digger spirit from the turn-on/tune-in/drop-out mentality promoted by the newsmedia and the counterculture was that it did not just say the lies about "love and peace" but the entire workable lie of capitalism. They recognized that communism were not just wishful thinking, but a workable plan that could be put into action to the larger society. Being well-practiced in street theater, they used their actions to dramatize the need for people to work on individual expression, their needs and learning to fulfill them independent of the system. Their free food, shelter, and medical care implied that the form of capitalism was not what it means toward a greater end: helping people with the basic necessities so that they could live out more fully their potential as a community. This was the vision that came from the "hip" community for their projects, the Diggers became entangled in the drudgery that inevitably confronts people who attempt to create a "free" society. And, despite their projects, ended amid exhaustion and infighting.

Digger experience shows that the concept of community is a positive outcome, one which remains to be developed further. However, this can only be carried out in practice and with the participation of other men and women. In the absence of such circumstances, any attempt to realize community is necessarily subjective, and hence consciously open-

—Christopher Winks



This was distributed anonymously at a rally in the Haight—we couldn't help but wonder what it would be like if the sentiments were extended to all shopping/work places in the world!

ended and utopian. I am not so messianically inclined—as so deluded—as to think that practical activity aims merely at "making the Word flesh." But I think it is possible to say that all attempts at revolution in the social life are aimed at an attempt to move towards commonness. For me, the forms such actions have taken are less important than the dreams embodied in them. Essentially, the struggle for a truly better world, based on all the values which are still stilled or buried in class society—trust, generosity, mutual aid, comradeship, loyalty, and (yes!) love.

Commonness is the expression of people's common property—if the people involved have made them into their own individual qualities, enriched by their personal needs and desires, and if they are willing to create an environment that can sustain and develop these qualities.

Community is the expression of people's common interests as individuals. While it can flourish very well on a local level, it has to extend itself beyond its point of origin lest it die in isolation. Divided as we are from each other in so many ways, we must constantly reaffirm our commonness. We must do this, division, with all of the implied tension and conflict. Commonness is not something that is given to us; it is something that we must earn. Community, and the only way for us to build a society where "elective affinities" can blossom is through widening and sharing the range of our individual and collective experiences. In such a context, the situations in which we play—and the possibilities communities founded on these roles—will dwindle into relative insignificance.

In this as in any urban area, it is to be expected that there will be a desire to use the term "community" to conceal the real divisions and conflicts that exist and to promote their own interests in maintaining the facade on which they pretend to live. It is then that so many opponents of this phony neighborhood unity are so quick to invoke a mythical community in support of their position? The reason is that a majority of people living in or near the heart of a Haight community, with its origins in the hippie movement of the mid-60's, is enough and powerful enough to exert an almost mystical attraction

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With this in mind, it would be reasonable to ask what kind of people are part of this so-called community. Single men, families facing eviction, store employees, "responsive" merchants, gay people who are broken with the trappings of middle-class, mainstream, and conformist culture; their diverse interests supposedly coalesce into a shared communal sentiment. But it could as easily be said (and more accurately) that the diverse individuals involved are more preoccupied than those on one side or the other. On the other, Gay men get beaten up and everybody else is assumed to be gay. Those who are no more or less psychologically and economically oppressed than their victims. Furthermore, the people on the side who are leeches, fat and simple, who take much of a king's ransom off as the storeowners who call for more police protection of their precious merchandise and display windows.

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Visions are hard to come by these days, especially on the streets. It is as if as we have to close our eyes in order to imagine them. And since we open our eyes, we see classes vying virtually all our fancies. Yet the street is there, and we are on it, and like it or not, it is our backdrop, our stage-set. Move over Hollywood—we now welcome the new factory of illusions, Haight Street, where you can buy a trip without a ticket, just so long as somebody else pays your return.

Despite it being a democratic men and women who, like those in Rimbaud's poem, are no longer content to drag along "wast memories" with their hardened arms. They are not waiting for others to tell them when and how to express themselves. They are finding ways to express themselves, ways to release themselves heard on the walls, on pieces of paper, and on the street, trying to break through the shields of their silence, seeking out forms of thought. They think of occupations, vacant buildings, of pre-empting police representatives, of refusing to accept passively the role of merchants in the area. What is important is that all of us understand that what we as individuals can do is contribute to the ferment and try our best to divest ourselves of past and present illusions by creating visions of a life we can truly call our own.

The Reality of Subversion

the internal security of the republic is at any time since World War II. We dental emphasis on the nature of the of subversion and emphasis on the un- f much so-called "dissidence."

Foundation Recommendations to Reagan (Associated Press, November

*et the point across that the worker has come to work? Worker hardness and ab-
g worse and worse. The more you talk
it gets.*

kins, business manager and financial
International Brotherhood of Electrical
465. (San Diego Union, 12-15-80)

Recently, several
caught my eye.

This past month, I
ence entitled "Jobs, The
ization, and Quality
Industrial Relations".

in the interest of World War I and thereafter like the Heritage Foundation, a reality of subversion. This subversion not only in the United States, but in the free world, the socialist world, and the capitalist world. One important element of this subversive activity is disipline among the "work force" collapse of the work ethic and the individual would say endemic, tendency of people to do what they are told. The other is to maintain institutions which dominate in one note that 80% of all people in industry have been involved in shop-employee theft; that is to say, the bosses are subversive of one facet of domination— even if that is not the way they

who has contributed at least my fair share of absenteeism, tardiness, employee theft, etc., I am always interested in showing their dissatisfaction with our pay scheme of things. And what the hell! Labor Pecketers, and the whole

rats, Labor Racketeers, and the whole

**SHREDDED SUPERVISORIAL
DON'T TALK**

At one hospital where these seminars were offered, one employee went around offering classes on how to want them to and how to change undesirable work habits and encourage responsible behavior in their employees.

years, productivity, which has hour you work, has declined. A decline according to the San (80) is worker tardiness and ab-

in turn due to a lack of loyalty the part of workers toward their employer [and] the pantheon of dominant values that reward workers and prevent worker boredom (indeed, one need not feel to belong!)".
things in the direction has
in San Diego, there was a conference "Professional, Productivity, Reinforcement-Work Life" sponsored by the Research Association. In their advertisement they say: "The conference will bring together business, industry, labor, and a firm commitment to work that can take individual and organizational form. The conference will cover topics such as: (1) control and management of time; (2) control and management of energy; (3) control and management of stress; (4) control and management of attitudes; (5) control and management of self-program control techniques. (You too can become your very own computer system. How human!!)

It never seems to occur to these court jesters (fools of the highest order) that it is the jobs, work itself, that is the problem, not the people who react to/against them. This was reflected in a left/liberal conference last year titled "Stress at Work...Your Industrial Health".

Productivity Institute (its title make you barf) is presenting a managers, supervisors and professionals. Conflicting "Productivity," it points out that "the management function of every organization—firms and government agencies—visible Enemy." Notice that it was stress, not work, which was seen as the enemy.

One other tactic of the ruling manipulators is called "industrial democracy." Seen as a way to get us to grieve about their own exploitation—at the heart of their interests lies work and productivity. Industrial democracy contains much about industry and little to nothing about democracy. Never mentioned is the whole, far-too-corporate consumer society under

"Hospital Learning Centers" is one day seminars for professional managers. "Titled Hospital Employee," the hospital employee (meaning unreliable) employees don't do what they are told. What we experience is what we suffer our stress, boredom, anxiety, and anger with the whole equation. Someone still intends to have us work at least for the machines. Some forms of manipulation/coercion are used to control us. Written in Dec. 1980 Christian Science Monitor states that "in the Soviet Union, a 'dequality' cult, mass other aspesis of life is

organized by the authorities." What the writer failed to point out was how that is increasingly becoming the case. In Germany, for example, people are given free time, are being encouraged at many workplaces in order to exercise their bodies and minds, and are encouraged constructively. You may think you're exercising for your health--they have you exercising for wealth. In Germany, as in America, in Canada, in Japan, and everywhere else, like the Nazis before them, see in recreation the possibility of the re-creation of their system of government.

Desertion--the refusal of work discipline by other means

DEDICATED SUPERVISORS DON'T TALK!



supervisor used
to give us a hard
time always hanging
over our shoulders
telling us to
hurry up.

, our problems
are solved!

Shredding, Inc.
in pest extermination for the office

dragged of the work process. To take care of that, he has threatened to institute workfare. The only problem is that the last time he tried that, in California, 98% of the people intended for the workfare net escaped by fleeing according to an Employment Development Department study.

And, for the moment, it appears that cut CETA employees will be winning what little benefit remains from demanding work. Though there have been rallies demanding "meaningful" employment instead of an end to the whole work/pay routine.

A more indicative indication that austerity is not functioning to encourage workers to work harder is the failure of the poverty draft. The poverty draft is the, at one time much touted but now much maligned, all "volunteer" army. The maligning comes because of management's claim that the poverty draft and the whip of poverty have been sufficient to encourage an adequate number of men to sign up. The San Diego Union reports that in 1980, the New York City highest number of people go AWOL since the Second World War. Also during 1980 there were a number of incidences of enlisted boozing the National Anthem. Finally, many of the men who signed up say they can get out and have their way paid through school, kick-back and perks.

Lack of patience and discipline were cited as reasons for the need to reconstitute the draft which over 30% of graduating highschool students have said they would evade. Hardly encouraging for those into power. And the lack of imagination and discipline to discipline. It is especially significant since all of this has been happening while Washington, Wall Street, and Madison Avenue attempt to generate a war mentality with their Iran, Afghanistan, and El Salvador "crises".

Not to mention the forces for revolution which are undoubtedly thought of as subversives which fight for workers, they actually fight for the terms of workers' continued exploitation and their continued role as workers. Knowing this then, it is not surprising to read that the author of the beginning of the article saying that "they also have a duty to management to see that the worker lives up to his (or her) contractual obligation to perform the work for which he is hired or engaged." But, as he also noted, more talk about the problems of discipline, the worse it gets.

People's recognition that unions simply represent one more layer of regulating bureaucracy is no doubt a significant contributor to their current membership crisis. The desire to get out of under oppressive bureaucracies is understandable. The desire for the phenomenal growth in what is referred to as the "subterranean" or underground economy. This "economy" provides a means for workers to avoid taxation, gambling, and other activities which allow the participants to avoid paying taxes as well as avoid having to work as much as possible.

The combination of increasing numbers of workers using whatever means they can to avoid paying taxes (like multiple deductions), Lee Harris' assessment that the nominally working population harbors an explosive and violent nature, the combination of tax evasion as well as social discipline make one hopeful that it is no longer a question of "no taxation without representation" as our ruling historians tell us it was in 1776, but now we have no taxation without representation while we're at it, no representation or work force either.

"We are millions discovering, in confirming our own possibilities, a revolution whose limits we want to widen at the expense of奴役, and to recognize fully the force of repressions in order to study all the ways to avoid disciplines of the market. The subterranean is never caged for me, my freedom. The grand game of anonymous subversion prepares the international appearance of the 'party' of subversives in exemplary collective actions. In this style nothing is more the expression of the revolution at the root in seizing the root of the commodity world, becoming her/his leader heading to all levels, giving to her/his subversives the right to plan, encounters, creation, dreaming—their dimension of multidimensional realization, their bed in the making of history." (Quote by Raoul Vaneigem, 1-5-72)

—Jesse James

Slavery Wasn't Abolished

8 hours? It's more than 8 hours
It's getting up in time for and eating a good breakfast
for and staying home evenings for going to bed
in time for you can rest up from.
Living alone in a room far from buying a
dinner car or for paying a bus to or paying a train
to or getting a friend to eat lunch from a paper
bag on the premises or paying two buses for
that bus to get to the place where you live.
Taking breaks from resting up from sneaking fringe
benefits from running up from getting enough
buoyant energy for running up from getting results
for staying healthy for taking vacations from get-
ting transferred from waking up for getting enough
sleep for early to bed for early to rise for resting up
from waking up for resting up from waking up for
resting up from having dreams about

—Marie Cohen

Attention College Graduates:



Your Future
Maintains
Our Leadership
Position

....as long as you continue your life as you have for the past 20-odd years. We need strong, able bodies willing to give up all pleasure for our needs. We need you if you are willing to accept our leadership and authority, if you are willing to control your thoughts and feelings. This system has worked hard to produce you as you are today. You've already shown us your patience. Most of you spent your first 18 years in a system that forced you to follow the rules of your parents and teachers. In the University you've experienced more of the same. You've probably noticed that you've experienced an increasing workload year after year (so that you're too busy for anything else), as well as less and less control over your thoughts and feelings. You still remanifest restraint from anger over the petty problems of everyday life—finding a place to live, getting a job, getting a loan, getting an registration for school, finding a job (boring and useless that it was). And now we want to reward you. We'll offer you all kinds of benefits—we'll give you a student loan, we'll give you a cash bonus, we'll give you professional status (even though we'll make all the decisions for you into our fold).

After all, we're only asking for your life.

Is There Life After a Job?

An Unpaid Subvertisement

To The Lady in Charge

To The Lady in Charge
We're sorry.
She commits genocide
which means me and you.
If you have a family
and you're too old,
She's so very cold.
And where do you find
a job in the family?
She doesn't pay money
She's got lots of money
So better beware
If she decides on you
This kind of lady
Would color her blue.



Don't Crack, Crackerjack

You've developed a bad case
of workaholic syndrome
you're along in the race
of their last-minute schemes.
And you can't see the road cause
your mind's in the gutter,
and you've been owned
a heart with a flutter.
So you try to get done more
to prove you been deceived,
because all that you hoped for
will never be achieved.
You think you could give
but I prob'ly it's true
that white gives may be you.
The only thing you
since you've done all that running,
make a stand and fight back now
the results may be stunning.

—Bill Dollar, 1980



The Top of the Pyramid

"I'd love to do that, if I had the money."

Money is a symbol of a relation between human beings. Its exchange expands the range of what we can do. Money can be used to satisfy the exchange of goods and services. Yet, given such exchange relations, money, which initially is just a facilitator, obtains a life of its own. Exchange already implies a social hierarchy. It is the money that creates the social needs. Money, initially a mere mediator, inevitably becomes the money-hierarch, since it can be exchanged for anything and everything.

Capitalism, East or West, multiplies the "hierarchy of society" in which a chunk of money buys people's time and creative energies. These are combined with tools and raw materials to produce results of past labor. Capital is the means by which these are then exchanged for money. The final sum is intended to be larger than the initial investment. Money, as capital, appears to have magic self-expanding power, but it is not. It is the result of the exploitation of the无偿劳动 of wage slaves. Unless an activity results in profit, or sustains profit-making (e.g., most clerical and government work), it generally is not rewarded with pay.

Central bank money has become the ultimate symbol of social power-power over other people.

Life in the late 20th century is a constant struggle for money. Money is needed for food, necessities as food and rent (rent is often dispensed as mortgage payments on a house you "own"). In the United States, rents are thus because costs are deducted from purchased houses. One thus avoids the frustration of temporary possession of money that has been couched up. As for food, even farmers who own land can't grow all their needs. We thus have the objective need for "bread". And few live on bread alone. Money pervades even leisure time.

The need for money is not merely a state of consciousness theory. EG! Money has become a part of material reality. This is the reason we put up with the need for money. The more we submit ourselves to degradation, the more money's domain expands, the more we become replaceable parts whose mission it is to feed the master. The present state of affairs has only been around for a few centuries, yet the conditioning and money's invasiveness make it seem natural and eternal.

Some people live on one form of money, official paper money. It is a marginal existence, and the world does not let it live at all. Such a life is hardly glorious, as harassed welfare clients and street people would tell you. Marginal enterprises like hippy artisans and subsistence farmers face a constant struggle to survive, while the rich and powerful are so successful and so move-tends to defeat their aim of independence. So were the counter-culture.

Even the possession of wealth hardly guarantees security. The more you have, the more compulsive you tend to become. Today's hoard may be gone soon unless it is invested carefully, cultivated and treated well. The same applies to art. Art is a luxury in which the rich—corporations, small businesses, companies-nations—enter gladiator-commodities which fight for the right to expand. Large corporations are probably in a better position to compete because of scale and better access to productive technology. They easily kill off the small fry, but the current war between large auto companies...

Money rules even the rich. Even a "nice" businessman who's in for the system but hates to play it, finds himself in a bind. He is forced to do it if this puts competitors in a more favorable financial position. He/she would also oppose mandatory controls if other competitors are located in hoover



workers in the U.S.). Work which is necessary for human material survival could thus be shared (this includes childcare and housework) greatly reducing the average worker's time entailed by the elimination of waste, and the expansion is now being considered. Increasing the availability of free time would be a good deal of cards against because of overextension. Competition is thus getting stiffer and stiffer, and each sum of money tells its masters, be they directors, owners, state bureaucrats or cooperative shareholders, "trim costs, or I won't survive to feed you!"

At work we face speed-ups, wage cuts, less and less enforcement of safety standards, and lay-offs. Benefits like childcare and unemployment are being slashed. We all face increasing costs for seemingly smaller goods and services, such as food, rent, phone, travel. And international competition is escalating into trade wars, whose consequences must be another global war.

Attempts to form cooperatives and self-managed enterprises as a way out come up against the same market forces. Alternative enterprises are forced into speed-up, wage cuts, and even bankruptcy. The traditional recognition of hierarchy tends to be replaced by hierarchy and ensure "smooth operation".

Clearly, the existence of money stands in the way of further human development, indeed of human survival. Exchange relations in all forms—wage labor, separate enterprises, national franchises, etc.—must be torn down. The disuse of money must be followed by the destruction of all forms of hierarchy.

Humanity must stop through the conscious matching of resources and needs. Federated collectives have kept social reproduction going in such occasions as the Seattle General Strike in 1919 and Spain, 1936-7. A Federation spanning the globe could now realize transnational planning and distribution of available resources such generalizing and planning a reality. The existing global productive capacity contains the potential to end material scarcity. Wasteful productive activity (e.g. military production, planned obsolescence, etc.) could be abolished, and the machinery and facilities could be drastically altered for practical use by freely using available energy. The only thing that would stand in the way of such incentives to produce would be abolished, and soon scarcity itself could be, too.

Elimination of money also means the release of the energies of people currently busy with such jobs as advertising, insurance, banks, and sales (50% plus of all

workers in the U.S.). Work which is necessary for human material survival could thus be shared (this includes childcare and housework) greatly reducing the average worker's time entailed by the elimination of waste, and the expansion is now being considered. Increasing the availability of free time would be a good deal of cards against because of overextension. Competition is thus getting stiffer and stiffer, and each sum of money tells its masters, be they directors, owners, state bureaucrats or cooperative shareholders, "trim costs, or I won't survive to feed you!"

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-Jack Straw

GRAB BACKS



Freed Phone Calls

Hundreds of college students have apparently been tuning into the pay system used by members of Congress and using the lines to make thousands of long distance calls for free.

Aztecus representative Bob Stump says he discovered the calls after his own WATS line was registering billable charges it shouldn't have. Stump also says that excessive charges were appearing on his monthly phone bill.

The same number from Arizona reports that he asked the U.S. Attorney's office to tap the lines and that federal investigators overheard what sounded like conversations between students and friends on direct connections.

According to Stump, investigators have since linked the calls to at least 30 college students at American University in Washington, and suspect that students at George Washington and Georgetown universities are also involved.

The Arizona representative says at least 25 other congressional members have reported similar problems.

He estimates the amount of unauthorized calls runs into the hundreds of thousands of dollars. --Zodiac News Service (12-10-80)

For more information on paying phone calls, contact Overtime, P.O. Box 392, Canal Street Station, New York, New York 10013, tel. 212-533-5028, and TAP, 152 W. 42 Street, Room 418 New York, New York 10036.

A Loan Mean

Does this little note remind you of anything?
I am certain that you have not intentionally forgotten your Student loan payment. Please take this a moment, right now, and mail us your check. We will surely appreciate it. --Another obnoxious note from another obnoxious bank.

(Well actually it was being intentionally forgotten.)

Love and Commodities Don't Mix

Supermarkets are being plagued with a new kind of burglar.

American Business Magazine reports that "sweetheart crime," a crime being carried out by a store cash register clerk and his or her lover, are costing Americans billions of dollars in supermarket losses.

Here's how it works: At a supermarket, one sweet-heart picks out an order of expensive meats, liquors or other items and takes them to the check-out station where the other picks up the bill. The price of \$50 or so is then rung up at perhaps \$15 and the non-working sweetheart walks off with the goods.

A survey of 27 large supermarket chains recently found that more than 100 "sweetheart crimes" were estimated at \$15,000 a year per store.

The magazine quotes Norman Kiven, head of Norman Kiven, a Chicago security firm, as saying that "sweetheart crime will become increasingly attractive to criminals because it will get worse before it gets better." --Zodiac News Service (10-9-80)

Bankruptcy on Demand

The number of Americans declaring personal bankruptcy has doubled in the first full year of a new law that makes going broke easier.

"Many individuals who could meet their credit obligations are simply taking advantage of a system which makes bankruptcy 'on demand' whether their financial condition deserves it," said James D. Smith, president of the National Consumer Finance Association. (What does he know anyway?) While Congress did not intend the law to be available for debts, he said, "I don't know exactly what is happening today." (Let's hear it for the deadbeats!)

Economic Kurtis' senior economist, Bank of America President J.W. Cainen said the federal Bankruptcy Reform Act of 1979 has made it too easy for "unscrupulous debtors and opportunistic lawyers" to arrange for bankruptcy.

Classroom Bank of America's losses due to bankruptcies filed by its borrowers increased "dramatically" from October, 1979, to September, 1980, the first year the revised act was in effect. Its net losses rose due to the increase in bankruptcies during the period, while consumer loan losses due to bankruptcy rose three-fold. --The Recorder (2-5-81) & LA Times (3-24-81)

The Corporate Ladder is Boring

Speaking in big business is not heavy on the minds of younger employees. An A.T.&T. study of more than 200 recently hired college graduates reveals they have much less interest in climbing the corporate ladder than did those hired 20 years ago, and they are often unwilling to take leadership roles.

A second research poll of 200 firms indicates young workers under 35 are also among the most dissatisfied with their jobs, their pay and their employee benefits. --Zodiac News Service (12-10-80)

The Secret of the Pyramids

The year is 3500 B.C., give or take a couple-hundred years the place is Giza, in Egypt, site of the Pyramid Works Program. Cheops, the hated Pharaoh, is in charge. He is giving his son lots of work to do. Cheops is in an expansive mood. He is giving his son lots of fatherly advice, to help him on his way through life. "Listen, son," he says, "Nice guys always finish last. Don't ever forget that." "I won't, Dad," says Djedfe.

From where they are sitting, they are looking at the construction of Cheops' pyramid, later known as the Great Pyramid. They are sipping wine coolers made with water from a thousand miles away. Cheops is in an expansive mood. He is giving his son lots of fatherly advice, to help him on his way through life. "Listen, son," he says, "Nice guys always finish last. Don't ever forget that." "I won't, Dad," says Djedfe.

From where they are sitting, they are looking at the production efforts on his pyramid, as he wants to ensure that it would be completed before he died. Since he was always in debt, he felt he was not long for this world. And it was for this reason he had decided

the time was ripe to pass on the secret of the Secret of the Pyramids. Looking over at Djedfe, who is wearing heavy lids while gazing towards the pyramid, he says, "Whaddya think?"

"Pretty neat, Dad. Looks like they might actually be doing something. I mean, it's been sort of, although there will always be other projects, and that's why I wanted to talk to you today about why this is being done, to help you a bit, and I think I can add a little to the family. Grosh Dad, what is it?"

"Well my son, suppose I tell you why you think this pyramid is being built? Uh-h-h, I guess it has something to do with the afterlife of the body and eternal life in the underworld, and like the priests tell us, hup?"

"No, my son, that's not what makes me so excited, it's the one, don't you see, in afterlife an underworld, and I don't even know what 'ustration' means. That's all just so much camel shit I pay the priests to dream up, the better to keep you under the thumb. So, I guess that's the real reason we keep them building these pyramids and other monuments all the time is to keep them so tired and preoccupied, so they'll have no time to do nothing to kill us and take all our money. Now do you get the picture?" Uh-h-h, yeah, says Djedfe.

"Hey Dad, You know, if you say so, I'll even believe it, though I feel like an ant crawling around on a great big ant-hill." Yeah," says Cheops, "Don't they just? Let's drink to my health, Son."

--Bill Dollar



DID YOU KNOW

THE EARLIEST WORD FOR WORK IS FRUIT FROM THE LATIN WORD A FRUITURE!

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**JOBS FOR ALL
THE PYRAMID
PROJECT**

JOBS FOR ALL

FOR WORK IS FRUIT FROM THE LATIN WORD A FRUITURE!

Shots Heard 'Round the World

Around the world, people appear to be increasingly discontented with conditions which oppress them. As such they are causing great headaches for those who are concerned with the need for discipline and their continued domination.

Below are stories which have captured the eye. In the following pages follow by no means extract the material we had at hand, which includes events of rebellion in Vietnam, India, Zimbabwe, and elsewhere. If you are aware of similar kinds of news anywhere else, please let us know.

West Germany's No-Future People

On April 11, 1981, 10,000 demonstrators from West Berlin's lively counterculture gathered in Wittenberg Square to protest the current housing shortage. Some were down, pale. Many more brought guitars, drums, and cameras. They sang, danced, and theater. On the following night, some 500 young demonstrators gathered near Wittenberg Square to demonstrate against the government's proposed cutbacks in welfare.

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South African Riots

Rioting has returned to South Africa. The latest incidents were in a racially mixed township just southeast of Johannesburg which left two youths dead, 21 injured and scores of cars and houses gutted.

Henry A. Kewitt, an economist and associate professor at the University of Texas in Austin, "That lowers our standard of living."

Soviet "subsidies" for oil to Eastern Europe

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Over a recent weekend (3-21-81), there was violence involving young people and their anger with authority figures in German cities, most of them in sympathy with the squatters.

In West Berlin, there were 39 separate incidents including a botched attempt to set the Reichstag on fire

in an attack on a building owned by the West German trade unions and another on a property owned by a anarchist.

Hundreds of police officers responded in the

university town of Freiburg, scores were arrested through the window of one police station and another was fired.

In Bremen, following a demonstration against authority, the police seized 24 youths and charged them with smashing windows of banks, department stores and other businesses. The battle included one in which police confronted with stones, sticks and youths armed with high-pressure water cannons, steel balls and bolts.

All this has made established political parties extremely nervous, because indications are that the movement is accelerating. "Among the young people I know, the Social Democrats, who used to have strong contacts with youth, are becoming discredited now," says 30-year-old worker William Giese.

In West Berlin, the squatters, who like to call themselves "autonomists," are at the center of the unrest because they are fully committed to activities that not only condemn the established order, but in their view completely expose it as well. The themes of furthest reproach are wide and varied. They range from a hatred of the capitalist system, energy, the military, and, recently, El Salvador. There is also disgust with conservative society, with politicians, and with a life style rather than an attitude that seemed to be bringing only narrower perspectives.

City officials, of course, cannot pretend actions of the protesters' basic complicity in a social contract, right or wrong, which confronts autonometrics are expected to stay on the hierarchical treadmill. To try to halts the movement toward ever more violent confrontation, officials are focusing on what they see as the key issue of inadequate housing.

The background in West Berlin is that the city has a shortage of up to 20,000 apartments. Urban renewal projects are under way in old apartment buildings being condemned and then standing empty. Because of rent control on old buildings, there is no interest in modernizing them.

Squatters began taking over buildings last year, then now hold 116 houses, and have the ability, in violent circumstance if necessary, to seize 650 more vacated dwellings.

In West Berlin, there have been subsidies to refurbish empty buildings and a policy of leaving the squatters alone unless the owners of the houses seek injunctions.

The counterculture's response to the city government's efforts is largely one of derision for officials and solidarity with peers. The squatters accuse city officials of being responsible for the urban movement and sporadic violence forced it to act - and of demolishing or razing rent-controlled buildings as speculators were continuing future luxury apartments or shopping complexes.

"The police try to say there's a small violent kernel, but that's not true," says one squatter. "We're all of the same mind. We believe that the movement means everything else fails, and everything else is failing. There's no boss, no string-puller behind us, but our ears are getting much wider. We're very close to the ecological people. We talk to people in Amsterdam and Zurich."

March, Yugoslavia was rocked by a series of riots in the province of Kosovo.)

"In all these countries the incipient unrest is very deep," says Reisch said.

The committee chairman believes - and here he speaks for himself not for the committee - that the U.S. and the Soviet Union would do well to devote more attention to the problems of Eastern Europe to both Eastern Europe and the less developed nations. Otherwise, he says, the world is heading for disaster.

Sharp slowdowns in investment growth have probably been caused in some countries as Romania, Hungary, and East Germany as the Soviet Union reduces oil supplies and economic aid because of its own economic difficulties. The Soviets have been trying to cut what is in effect an energy subsidy for Eastern Europe.

Even as the Soviets push on the subsidies, Eastern Europe has to push the population," says Edward A. Kewitt, an economist and associate professor at the University of Texas in Austin. "That lowers our standard of living."

Soviet "subsidies" for oil to Eastern Europe amounted to an estimated \$10 billion in 1980. That happens to be roughly equal to the total Soviet debt to the U.S. and to the U.S. export credit agency. If the Soviets try to reduce the subsidies too quickly, they could find more Eastern European workers taking to the streets.

The Reagan administration's recent decision to provide \$90 million worth of food to Poland and to see what it can do to help "roll over" Polish debts is more likely to be a long-term solution to the Polish crisis than the short-term fix that may be needed in the next few years, the administration may have much more than Poland to worry about. -LA Times (4-15-81) & Christian Science Monitor (4-15-81).

Soviet Crisis

On March 11, in Athens Greece a previously unknown organization calling itself Autonomous Resistance placed four bombs under Soviet diplomats' cars in support of workers in Poland. Only one bomb exploded, killing one Soviet diplomat and three others. Leaflets left outside Athens University said the action was "an indication of international solidarity towards the unarmed Polish workers and other suppressed people." -SF Examiner (3-26-81)

London's Burning



Hooligans in Poland

During the weekend of April 10-12, England was rocked by some of its worst rioting in decades. It occurred in the racially mixed London neighborhood known as Notting Hill.

The rioters, mostly young and black but accompanied by some white youths, set fire to buildings, burned cars and looted stores. From rooftops they pelted passers-by with rocks.

In Birmingham, "The scale and ferocity of the damage is staggering." On Saturday alone, it is believed 25 cars in one section alone.

The violence, reminiscent of riots in American black ghettos, began with a planned confrontation between police and bottle-throwing youths on Friday, then became a full-scale riot Saturday night. It flared again Sunday morning.

At the height of the violence Saturday night, up to 1,000 youths in rioting garbs - with bricks, iron bars and Molotov cocktails - and a equal number of police from late afternoon until early Sunday.

In what a police official described as "an orgy of looting and setting fire to premises and vehicles," scores of jewelry, appliances, and other stores were looted. In Birmingham, where 100 buildings and as many cars and police vans were burned Sunday, Bristol was a scene of overturned, charred vehicles, gutted buildings, bricks and broken glass.

The violence appeared to be directed at the police rather than the public. In Birmingham, Deputy Prime Minister William Whitelaw and London Police Commissioner David McNee toured the area by foot with a heavy police escort Sunday afternoon, they were taunted with shouts of "Sieg

Heil." Then, while they visited injured police officers in a nearby hospital, a few hundred youths again pelted police with bricks and bottles.

Police in 165 towns were injured Saturday night alone. 24 of them seriously. Twelve citizens and at least 18 civilians also were hurt Saturday night. No firearms were used by either side. -SF Chronicle (4-12-81)

El Salvador and Northern Ireland

Despite the contention of leftists and the establishment media, the opposition in El Salvador is more than the sum its United fronts. Though we are being persuaded that there are not at most 100,000 armed peasants, the truth is that at least 18 civilians were used by either side. -SF Chronicle (4-12-81)

Most people in El Salvador are outside the united fronts of the Farabundo Martí National Liberation Front (FMLN) and the Democratic Revolutionary Front (FDR) as well as other political groups. They are ignorant of (and probably kept ignorant by all sides) Cuba and Russia. They just know what they are fighting for and what they are fighting against. To live!

As some peasants said to a Harper's reporter: "What is this thing you call a 'guerrilla'? I would like to become a guerrilla and have both sides fight for me to win and lose. Then when soldiers came, I would fire back. I would not have to run and hide in the forest." Can you tell us, please, how we might construct peasants, and immigrants, into our need, so that they might fight and fight? To a revolutionist who have been fighting for us?

The left in El Salvador may claim to power on the backs of the people who are fighting against the misery that has been imposed on them. After all, the left is getting all the attention as though it is the people. If they are the ones who are left to fight, then will we attempt to impose capitalist solutions on the people of El Salvador just as the Sandinistas have done with Castle & Cooke? The people of El Salvador are not like the Salvadorans, like people everywhere on the planet, will need to fight against the soldiers who kill people who have been fighting for us.

Don't get us wrong. We oppose any U.S. intervention, the Duarte government, and any other country's intervention or any other government leadership which might be imposed on the El Salvadoran people without their consent.

Similarly, in Northern Ireland, the deaths of Irish Republican Army martyrs, Bobby Sands, and Francis Hughes, have been widely condemned by most. However, recent IRA warnings that their way would not be kept off the streets, indicate that the identity of interests between IRA and the rioters. Perhaps the IRA will continue their rioting could not, or already is, out of their control.

What is at stake in Northern Ireland is more than the Irish people's right to self-determination.

It has to do with the fate of the Irish people.

Again, we do not support British intervention there

but we do not support any form of government

being imposed on the Irish or ourselves.

Armed Peasants in Mexico

On January 20, 1981, 10,000 armed peasants cut

off roads to state-owned oil monopoly with

destroying their crops.

The peasants, some 10,000 armed

militiamen, sent principal route notes to the Cactus

and Refinery oil fields in southeastern Chiapas State

for several days. The occupation paralyzed production

of 300,000 barrels of oil a day and two-thirds

of Mexican daily oil output.

Discoveries in Chiapas in 1974 provided a major boost to Mexican oil production, which has grown at a rapid rate since the early 1970's. But peasants in the region have been fighting for land rights and autonomy on nearly every aspect of their lives. Roots that had lasted 15 years before the start of oil-seed drilling and extraction now stand ready to be uprooted. Liquid discharges from the oil facilities fouled water in rivers and swamps, affecting crops and livestock. The production of cotton, an ancestral industry and a very important source of income for the people of Chiapas, has dropped 50 to 60 percent.

Chaos in China

On January 12, 1981, a protest in the Shanghai Industrial Daily said, "In Shanghai and other places, a situation has developed which is a serious threat to the nation. There are many places where people are plunging the nation into chaos and are using methods of the Cultural Revolution to engage in incitement and troublemaking."

It said people were "brazenly manufacturing bombs, have distributed counter-revolutionary leaflets opposing the leadership," formed illegal organizations and "had secret mutual links." They were also disrupting the economy.

The Shanghai newspaper said all these activities were widespread and were even "out of control."

The northeast and northwest daily and class struggle still exists and, "We must be vigilant and deal with it seriously." It went on to castrate major problems facing the country.

People are spreading "reactionary rumors, writing

reactionary leaflets, posters and letters, and are engaged in inciting sabotages and manufacture of bombs," the paper said.

Criminals are also "sealing guns and ammunition, engineering explosives and engaging in murder, smuggling and speculation."

There are no reliable estimates on the number of guns circulating in China. But a list of weapons named in the Shanghai protest, which the Chinese government has found their way from the military arsenals to the general public.

Gun control regulations have recently been approved by the State Council, the highest level of government, to combat the gun problem.

The gun control laws, the first of their type in China, were aimed at "preventing the self-reduction of utility bills, the transfer of utility bills, civil disobedience, formation of non-Marxist groups and organizations, and independent labor unions in Chinese factories."

Among the most disquieting elements have been efforts by disgruntled workers in the industrial cities of Shanghai and Wuhan to set up Polish-style labor associations for themselves and send part leaders over the sport in anti-government protests, civil disobedience, formation of non-Marxist groups and organizations, and independent labor unions in Chinese factories."

Early this year three bombs exploded at different locations in Shanghai, raising the question of whether these detonations were politically motivated.

-SF Chronicle (1-14, 4-8, & 4-28-81).



Switzerland's Movement of the Discontented

The Swiss response for clockwork perfectionism is being disrupted by young rioters discontented with the country's materialism.

One afternoon last November, the portly city president of Zurich, Switzerland, was standing on the historic Lindenhof at the center of the Old Town when a small band of young people, most of them in windbreakers and patched blue jeans, approached him. They shook their fists at his nose, pulled his necktie, and when he tried to knock his fist off his cap off his head. Mr. Widmer escaped by jogging to a nearby station house of the cantonal police.

Meanwhile, other groups of young people were running all over the Old Town, hurling stones at shop windows and paint and daub facades of buildings. Riot police with wooden water cannons tried to contain the roving youths, but some reached the Bahnhofstrasse, the most elegant street in the city, and spat the contents of their mouths onto the sidewalk boulevard. Shopkeepers set wooden planks in place to protect shop windows and their nutrin-lined "vitrines" na cours de la Poste.

For the last several months, thousands of young Swiss, members of the inchoate "Movement of the Discontented," have been on a rampage. It started in Zurich, the largest city in Switzerland, and spread to Switzerland's largest city to provide a meeting place for young people, they took on an urban-guerilla pattern with hand-to-hand combat that spread itself to Lausanne and other Swiss cities. The police have responded with hard-rubber bullets, water cannons, and a particularly nasty brand of tear gas.

Dozens of their modic parades through downtown Zurich, the protesters carried a streamer proclaiming, "We have enough grounds for weeping without your tear gas." As one leader of the complaints put it, "The protesters have become a minority. There is a strain of discontent that runs deep, a kind of malaise that has grown out of a rejection of conformity and a desire to break with the materialism, militarism, and male orientation of society, and seems picture-perfectly symptomatic."

The motto of the young protesters is "No borders!" The protesters have organized in plain letters—in English on the sloping roof of the workshop that was their temporary center last summer. One problem facing Swiss authorities in dealing with the discontent is the absence of a clear-cut leadership. There is no one to whom they can only represent themselves. Emile Lüscher, a former member of the Swiss People's Union, a conservative party, who has been a spokesman for culture primarily concerned with the youth center question, has repeatedly complained that the discontent has "no structures."

But, then again, the newspaper called, until recently, *Der Eiskrebs* (The Icebreaker), and now simply *Boycott*, and it claims a circulation of 12,000. Its policies fit at the extremes and accommodate a policy of "protectionism, bringing people together, and making the world a better place." In a recent issue the paper suggested that hundreds of windows are waiting to be artistically smashed.

But, then again, the newspaper was even more extreme. Who is she in her late 20's, comments, "We are on the wavelength of all anti-capitalist, anti-nuclear, environmental, pacifist movements in the world."

Are we Communists? No. Are we anarchist? Call us that if you wish. --The New York Times Magazine (2-23-81)

People are spreading "reactionary rumors, writing

reactionary leaflets, posters and letters, and are engaged in inciting sabotages and manufacture of bombs," the paper said.

Criminals are also "sealing guns and ammunition, engineering explosives and engaging in murder, smuggling and speculation."

There are no reliable estimates on the number of guns circulating in China. But a list of weapons named in the Shanghai protest, which the Chinese government has found their way from the military arsenals to the general public.

Work & Pay—page 9

Refusing to Pay for Disasters Rendered

On March 28, 1981, several thousand anti-nuclear activists marked the second anniversary of the accident at the Three Mile Island nuclear power plant by burning their utility bills using two charcoal grills. The participants were determined to protest the sharp jump in rates since the TMI accident.

On one grill was a large brass kettle to heat water for tea.

"Welcome to the Ratepayer's Congress first bill-burning and tea party," said a participant.

"Los Angeles and San Diego anti-nuke groups are increasing efforts to encourage the self-reduction of utility bills as a form of protest. (One reason for the idea and activity of refusing to pay is extended over the whole of commodity society and not simply one narrow facet.)" —S.F. Examiner (3-28-81) and other sources

Fraud Passes

On January 27, 1981, the Public Utilities Commission was told that the Municipal Railway's transfer theories bear so little relation to reality that clever passengers have been cheating the railway out of \$2.7 million a year by using the same transfers over and over.

The rules are so complicated, the Muni staff told the commission, that drivers seldom enforce them, and passengers are getting away with it day after day.

The Muni has tried to cut down on fraud by stamping the transfers with a date, but some canny passengers have been collecting transfers that could be used for the year and never cashed in.

The Muni hopes to prevent fraud by printing coded letters and colors on the transfers. Muni staffer Tony Price said the Muni has come up with 150 different combinations to try to stop the code. "We could come up only three times a year. Muni drivers would be able to tell when the transfer expired because the transfer card would be useless on an expiration date."

Massachusetts: Muni cards to provide an estimate about how many people are color-xeroxing, offset printing, or silkscreening Fast Passes, the cards that allow you to ride anywhere in S.F. for one month.

—S.F. Chronicle (1-28-81) and S.F. State Phoenix (12-11-80)

Voluntary Non-Compliance

More than 3500 autoworkers in the Detroit/Flint, Michigan area are refusing to file income tax returns and failing to pay the resulting taxes in a revolt that has stunned the government.

"This is the biggest, or at least one of the biggest, tax protest movements in the country," said Leonard Nawrocki, IRS manager of criminal investigations in Flint.

The IRS is threatening to strike back with its entire legal arsenal, but Nawrocki conceded the large number of protesters are too persecuted and he is considering asking for help from Washington. "That's the secret - the numbers," Nawrocki said. "I don't think we'll ever see anything like this again."

Only five cases have been referred for possible prosecution and only in one case is the IRS actually recommending criminal sanctions.

On March 17, Deputy Trainer R. T. McNamara said new voluntary tax regulation will require the help of employers to police tax evaders who use up to 99 deductions in order to ensure that no taxes are withheld from their paychecks.

This form of tax evasion is also being used by construction workers in a Washington state nuclear plant, hospital workers in the Los Angeles area, and untold (by the IRS) tax evaders elsewhere in the country.

Of the rebellion, McNamara says, "In a nation that cherishes its democratic freedoms, and among a work force of people who support the principles of democracy, it is not surprising that we have this." And we thought the existence of bureaucrats like him and his compulsion of being a work force were abuses which should be tolerated. —S.F. Chronicle (2-23-81) & LA Herald Examiner (3-11-81)

Counterfeit Money—A Student Project

Students at William Allen High School in Allentown, Pennsylvania, recently took a little direct action to get some extra spending money. Several students used the school's printing press to print more than \$100,000 worth of counterfeit bills.

The money-making began when a student made up a Christmas tree of counterfeit \$5 bills. Other students, apparently seeing how well the bills turned out, paid him to make more. These were then used in coin changers to get hard cash.

The scam was exposed after a 17 year-old student was arrested for allegedly passing a fake bill at a pizza parlor. —S.F. Chronicle (2-8-81)

Along with the classroom of cheering kids, not everyone is unhappy that presidents and popes get short shrift.

—S.F. Chronicle (2-8-81)

Work & Pay--page 10 Native American Resistance at Big Mountain

On Sept. 5, 1979, Katherine Smith, a 60 year-old woman of Big Mountain, Arizona was arrested for firing a rifle to stop a government crew from cutting a barbed-wire fence on her land. The fence is being strung as a result of Public Law 93-531, also known as the "Navajo-Hopi Land Settlement Act" passed by Congress in 1974.

In 1972, the U.S. created a reservation for Navajos and Hopis (where they were already living). The government decided it should reward the 2 groups which they were already doing! In 1970's, some of this reservation was set aside exclusively for Hopi use. In 1962, a Federal Court ruled 13 million acres outside of that set aside for Hopi use, was to be shared equally by Hopi. But in 1974, Congress passed PL 93-531 authorizing an equal partitioning of the Joint Use Area (JUA). This is the reason for the fence cutting dispute.

Because of it, 8000 Navajo and 100 Hopis have

found themselves on the wrong side and been forced to move.

A Committee has been formed of Navajos and Hopis who have issued statements that this "land dispute" is recent and not of their own making. Both groups have lived with each other for more than 400 years. This so-called "dispute" is due to removal to the JUA. This area is located in Black Mesa, site of Arizona's only known coal deposits.

The Navajo-Hopi Unity Committee say this dispute is to make it easier for American energy corporations

to exploit these vast resources in the land. The Indians, who have been living with the desert land, are being forced into a wage economy, a future of labor in the oil fields, and uranium developments on their side of 1.8 million acres. In fact, the 10 year-old Navajo will be spring he has used for 60 years.

In 1972 Standard Oil Co. found oil on the reservation and asked the Bureau of Indian Affairs (BIA) to appoint 5 men to a Navajo Tribal Council. The purpose of which was to lease land to the U.S. Government to lease the land for oil production. The government also imposed programs whereby 90% of livestock would be reduced, reducing numbers of traditional people who were forced to become dependent on wage labor as a means of survival.

Then in 1949, Kerr-McGee Corp. discovered uranium deposits and by 1951 uranium mining began. Uranium mining continues to this day on the reservation. During the 1950's, coal deposits were leased by the BIA and the government-run tribe council. During the 1960's coal and uranium mining expanded and relocation of families of the stripped areas into mobile home parks was started.

The Navajo Tribal Council, led by the U.S. government, can only announce that energy resources to fuel the needs of New Mexico and Arizona for 16 years." What it fails to mention is that 95% of the energy produced goes to the U.S. government. Commission on Civil Rights says that Navajo per capita income is 1/4 the national average, and infant mortality rates the national average.

The U.S.-government-backed Hopi Tribal Council

The Taming of Feminism

Continued from p. 1

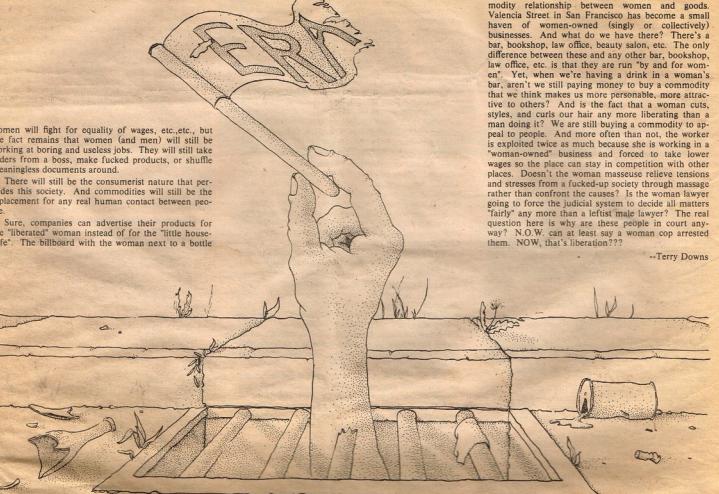
In the U.S.A., liberal and leftist groups want what Bella Abzug started at the Day in the Park. "We've got to make sure that men are not allowed to make sexist country work!" And the Coalition of Labor Union Women (CLUW) has objectives that call for "strengthening of women and participation of women in the unions, encouraging women to engage in the political processes of the nation, seeking affirmative action, equality of pay/promotion, hiring, and job classification." In other words, that people such as Bella Abzug, the CLUW, NOW, and other such groups half the ERA as the answer to our liberation.

But looked at for what it stands for, the ERA can easily be seen as "Equal Rights for Men". Empty because the only change that can be made through passage and enforcement of it is that more women will be hired in higher positions in the government. (May we even have a woman president!) But the basic relationships between people won't change at all. Representation by women is equally dominating as representation by men. Perhaps

of brandy typifies this. "I stand by my brandy," she says. Another illusion being manufactured, at least in the Bay Area, as well as elsewhere, is the recruitment of women into the police force. Women in the Park was recruited by women cops (working under the orders of a male in charge). The illusion here is thinking that we'll be better protected because we'll have more females on the police force. But, were anyone to get out of hand, really, they surely would have been quickly suppressed, arrested and hauled away. Women may become cops under the new ERA, but they will still be controlled by men, rape, etc., but the real nature of the police force is to control people's behavior. And women cops will have to arrest other women for "anti-social behavior" like being a prostitute or being a prostitute. A woman bar on Haight Street found a WOMAN and man team harassing, arming, and beating up people for fun (except to "clean up the Haight"). This is a most sickening display of feminism!

On the other side of the coin are the groups who recognize that society is dominated by power and money, but choose only to change a part of it and not the whole. These are patriots as the term is used and only reason for the position of women today. Most feel that eliminating domination by men eliminates all forms of discrimination. They are collectives of women who run a business "by and for women". There is no need to speak to men who do not want to be honored and praised by or who simply want to be with other women. But by their very nature as a "business" continues the commodity relationship between women and goods. Valentine's Day. So there has been a small haven of women-owned (singly or collectively) businesses. And where do we have them? There's a bar, bookshop, law office, bookshop, etc. The only difference between these and any other bar, bookshop, law office, etc. is that they are run "by and for women". Yet, when we're having a drink in a woman's bar, we still feel the need to speak to her. Is it not silly that we think makes us more personable, more attractive to others? And is the fact that a woman cuts, says, etc., more attractive than a man? Is it not a man doing it? We are still buying a commodity to appeal to people. And more often than not, the worker is exploited twice as much because she is working in a "woman's business". She is forced to take lower wages so the place can stay in competition with other places. Doesn't the woman masses relieve tensions and stress from a failing wage system, and encourage rather than confront the cause? Is the woman lawyer going to force the judicial system to decide all matters "fairly" any more than a leftist male lawyer? The real question is, does the woman lawyer have any way? N.O.W. can at least say a woman cop arrested them. NOW, that's liberation???

--Terry Downs



Punk Rock: The Selling of Rebellion

In our society, art has become a commodity. Human creativity and expression are of little importance compared to the need for sales. Inevitably, creative expression becomes entropy and death. In rebellion against this process, "anti-art" movements have arisen. The latest of these, punk rock, emerged around 1976 as a reaction to the spectacular commodity rock and roll was a reaction of what rock and all had become in order to be marketable.

Punk negated the traditional aesthetic of rock and condemned the rock star as a member of the Subways. *"Sex pat i."* The classic battle on trying to do anything that doesn't sound quite right - if the chords to a song sound anything like a normal rock song then it's not punk. Punk is an attempt to make originally impressive music in an ugly and oppressive society seem ridiculous to the public. They made music that reflected their alienation from society. Punk rock sought to destroy the ecosystem of the audience of rock produced.

Punk also involved a rejection of traditional concepts of beauty and skill. One punk fanzine described punk as "rock in its lowest form - on the level of the streets." Many punk bands were basically garage bands, most interested in getting together and expressing their contentment, dissatisfaction, and anger than in making a marketable commodity. Some even sought to make themselves unmarketable. Siouxie and the Banshees' *"Siouxsie and the Banshees"* is full of everyone so they'd chuck us off! Talent and skill were to be little more than playing by a set of rules. Punk was a revolution of style.

Punk rock also sought to negate the concept of the star. If punk was a "shout from the gutter," there was no place for heroes or gods. How could a guitarsmith relate to some millionaire rock god who lives in a mansion? Punk rock is littered with punks who consciously tried to avoid stardom. Johnny Rotten said of his split with the Sex Pistols, "Malcolm [McLaren] thought we were stars and he wanted us to be stars. Stewart and when I kicked back he didn't like it." The idea of a punk star seemed ridiculous. The punk musician was, after all, another person like us, doing something that could do too.

Yet by 1979, some punks were already declaring, "Punk is dead!" And in 1981, it was declared, "the deathly stench of the spectacle of punk rock." Punk did not represent the apex of art that made it a commodity, the separation of creativity from the rest of life. The negation of values by punk was, thus, something that was more important than the revolution than a revolutionary negation. One punk described it as "kids getting a chance to scream out, dance out and act out their rebelliousness." Mick Jagger once mentioned that spoke of people needing to "channel their violence into music or something creative." Punk made a commodity

of negation so we could buy it and use it as a cathartic release of our anger at society. Punk failed as a revolutionary catalyst and became just another art form - a poor, joyless, mind-numbing spectacle sold to us as culture.

The failure of punk was inevitable. These lines from *"The Smell of Gang"*, Hobbes, describe the human condition well: "In such a condition, there is nothing to be desired; but to be免 from such a condition, there is nothing either worth the expense or hazard which can be required." The critique punk attempted to make of art as a commodity was that it could not make a profit - and inevitably the negation of punk was turned into just another fashion. Having chosen to use the form of an art critique, art critics could not start a revolution, critique it, and it could not escape its spectacular nature. It had to be a show. After the initial shock, "The show kept moving as planned" and punk became another commodity.

There is no question that a critique of art is necessary, but as long as it remains within the form of art it will not be effective. The source of art's creativity and originality is contained in this is the source of the alienating quality of art. Sneaking into concerts and stealing records, while certainly attacking the idea that we are the ones for whom art is made, has no impact. The idea that a few creative people are to make a spectacle of themselves in exchange for our adoration (and money), because our society doesn't give us the opportunity to express our own creativity as part of our daily activity, is what must be attacked.

If we go to concerts, we are taking on the role of spectators. We are not participating actively and creatively. We can refuse to respect the stage and the audience/performance dichotomy it represents. We can disrupt the performance of artists and expose them to the world as they really are. The exclusionary relationships inherent in all concerts (including free ones) can, thus, be exposed and mocked by refusal to play the proper role.

If we go to the point, however, is the refusal to let one's creativity be destroyed or made into a commodity. Instead of creating objects for others to observe and react on in a detached way ("That's nice"), I think you should use a "5th chord" there're, we can create toys together that we can play with - the playing associated with the creative process. This is creativity as a natural part of daily life.

Remember, "the urge to destroy is also a creative urge, or, making a better world is also a creative urge, or, making art is also a creative urge." As long as this social conditions to exist, this destruction will continue to threaten every expression of creativity. To paraphrase some revolutionary graffiti, the society that has abolished creativity makes the only expression of creativity the abolition of that society.

...David DeVries



Though you yearn for me out of romantic idealism and a contrived panorama of fantasy, I am actually the emerging symbol of your continued domination.



You see I personify the brutal ideology of rationality, and a scientific program that obliterates emotions and identifies and administers people as if they were things.



I am the agent (the product) of mega-industrial capitalism and am bent on universalizing the system of domination of knowledge.



I am technofascism with a synthetic spacesuit and you have nothing to look forward to but working straight away for the empire.

